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# African Repository.

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Vol. XLV.]      WASHINGTON, DECEMBER, 1869.

[No. 12.]

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[From Horton's Medical and Physical Climate and Meteorology of the West Coast of Africa.]

## VEGETABLES USED ON THE GOLD COAST AND IN YORUBA.

Cultivation is carried on to a very limited extent in the Gold Coast, especially in the sea-board towns, and this is principally owing to the limited supply of rain and the barrenness of the coast lands. In the interior, however, the natives work well, but their mode of cultivating the soil is as unscientific as in other parts of the coast already described. There are no extensive plantations to be seen anywhere near the sea-coast towns, except, perhaps, in the plains of Winnebah. At Accra, through the exertions of the Basle missionaries and Mr. Freeman, systematic plantations are in existence, which serve as models to those parts of the coast. Several thousand coffee-trees are at present under cultivation. Mr. Freeman has vines, pine-apples, cotton, coffee, cabbage, &c., under skillful and civilized management, in his plantation at Beula, which supplies Accra plentifully with green vegetables.

Of the green vegetables used on the Gold Coast by the natives, an anonymous writer in the *African Times* gives the following: First, though not foremost, there is the wild cabbage, (called by the Fantees "Empompo,") the leaves of which make a capital salad, or, dressed as greens, make a good substitute for the savoy. It is to be had in perfection from the end of May to the end of February, *i. e.*, nine months in the year; second, the wild cucumber, little inferior, indeed, to the cultivated one; it makes a good salad, and eats well also with a little melted butter. Then we have samphire, the sea-hale, or mirenie, growing even down to the very beach. Purslane is also very abundant and very wholesome, and grows everywhere and anywhere. Spinach, also, which the natives call *kotu betlow*; and the love apple, (tomato,) or *enkrooma*, for seasoning soups or making stews, roasting, frying, &c. The green *papans*, served with boiled mutton and dressed as turnips, are by no means a bad substitute for that excellent vegetable-garden mallows or vegetable marrow. Cabbages of very fair quality, from the tree-cabbage, to be had at most of the native



farms. Sweet potatoes, green corn, or young corn dished up as green peas, makes a very respectable appearance. *Beans*, *calavancas*, *marugan*, and *haricot*, these are to be seen daily in the market at Cape Coast, dressed up in some native dish, but the European can get the raw article and dress it as he pleases. The leaves of the *capsicum annum*, or *pepper plant*, make a good salad; and, when boiled and served up as spinach, they are a very palatable dish. *Palm cabbage*, which is the top or head of the palm tree, makes a very choice and delicious vegetable, and eats well with fish, flesh, or fowl. There are several kinds of yams, with as great a difference between the varieties as between the haricot and the Windsor bean. There is the *kokoe* (cocoe of the West Indies) or *yam cabbage*; the leaves make a good cabbage, and are used as such by the Africans; the root resembles the yam, being oblong; the flavor partakes something of a nice mealy potato or a roasted chestnut. The *cassada*, when its meal is mixed in equal proportions of flour, makes a pastry light, wholesome, and easy of digestion, and well adapted for invalids. *Plantains*, roasted, fried, or boiled, make a very good vegetable. *Bananas*, when just full grown, but not yet turned ripening, make a passable imitation of carrot. There are mushrooms, shallots, chicory, and pumpkins, all good vegetables, and can be obtained in various quantities and qualities. (Pages 131-2.)

The inhabitants of this part of the Coast, especially those in Yoruba, are very industrious, and cultivate extensively the land. Plantain, banana, papaw, oranges, limes, custard apples, mangoes, guavas, cashew nuts, pine-apples, mellons, and small cucumbers or gherkins, tomatoes, onions, garlic, watercresses, various kinds of spinach, bread fruit and nuts, edible yam, cassada, (from which farina is made,) pumpkins, maize, and small Chili pepper and sugar cane, are all obtained in large quantities in this part. The vegetable productions adapted for supplies to the troops are maize, the Indian corn of the country, rice of good quality, yams, and cassada. The corn is used entirely by the natives. It is found cheaper to import flour than to buy and grind the corn. The natives, for use, soften it in water, beat it in a wooden mortar, and after boiling the pulp, which has been carefully separated from the husks, eat it either dry as a paste, or boiled up into gruel. It forms the morning meal of the population. It is a very wholesome dish, but tastes a little acid—fermentation, which has taken place in the corn while soaking to soften. The meal of *cassada* or *cassada root* is the staple food of the natives. It is carefully prepared by washing, drying, and roasting, and is mixed before eating, with hot water, when it swells into a mass. It is generally eaten warm, and with such vegetables, palm oil,

fish, or meat, as their means permit. Meat is a luxury but seldom indulged in except by the wealthier. Smoked fish are used largely; they are simply exposed in an earthen pot, with holes in it, to the smoke of a wood fire.

The inhabitants are scattered all over the country, in small towns, except in Abeokuta, where the population has lately increased to 100,000. In I-ba-dan the population is also large, but in all the other towns it ranges from 100 to 8,000. The natives live in low mud huts, with thatched roofs, with a well-worked hardened mud-floor. Each hut has a verandah before and behind it. They are built in groups on four sides, enclosing a quadrangular space. The huts, generally, are kept very clean. (Page 134.)

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From the Spirit of Missions.

#### THE BASSA MISSION.

The following items are taken from the Semi-Annual Report of the Rev. J. K. Wilcox, (colored,) of the Bassa Episcopal Station, Liberia:

**HEALTH.**—*30th June, 1869.*—Your missionary feels very thankful to Almighty God for the many mercies vouchsafed to him, having enjoyed good health during the past half year.

**SERVICES.**—The usual services have been performed. The eight o'clock Sunday morning services in Bob's Town have been continued, as well as his visits to the native villages round.

**MISSIONARY TOWNS.**—With the little boat, the "Carrier Dove"—the noble gift of St. John's Sunday-School, Elizabeth City, New Jersey—he has been able to make frequent visits to the natives on the banks of the St. John's and Benson Rivers. Everywhere he hears the cry for teachers. These people living near the Liberian settlements have lost many of their native customs and superstitions, and many of them may be gathered into the Christian fold.

**BAPTISMS AND CONFIRMATIONS.**—Six children and adults have been baptized; six persons are candidates for confirmation.

**DAY-SCHOOLS.**—The school in charge of Mr. J. J. Blyden, candidate for Orders, still gives encouragement and hope. Forty pupils are enrolled. The school-books sent by the Committee have been of great service. He hopes soon to raise this school to the standard of a high-school.

**SUNDAY-SCHOOL.**—The pupils at Bassa Cove are increasing in number and improvement. Several of them are hopeful

candidates for confirmation. They show familiarity with the leading historical facts of the Old and New Testament.

REMARKS.—In every department of his labors, the missionary has great cause for thanks and praise. In every direction he hears the cry for missionaries and teachers. May God raise up many faithful ministers and teachers, to preach and teach His truth to the millions here sitting in darkness. Agents will be raised up for this work; yes, in God's own time the seed will take root downwards, and bring forth fruit upwards, to the glory and honor of His name. "So shall my word be that goeth forth out of my mouth, it shall not return unto me void."

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#### AFRICAN MISSION OF THE AMERICAN BOARD.

The Committee on the African Mission, appointed at the Sixtieth Annual Meeting of the American Board of Commissioners for Foreign Missions, held at Pittsburg, Pa., commencing October 5, 1869, made the following report to the Board on that part of the Annual Report referred to them:

The veterans who occupy the Gaboon have continued the work with all fidelity, always hopeful, but with increasing difficulties and embarrassments. The growing foreign influence has tended to the demoralization, and even to the extermination of the tribes on the coast, to which the labors of the mission have been directed; and their places have been occupied by a more powerful tribe from the interior, which must apparently fall under the same depressing influences. Under the multiplied temptations and diversions, it has been impossible to secure and retain suitable native helpers, and the out-stations have suffered in consequence.

An unusual tendency on the part of the native converts to relapse into heathanism has been recently developed, and considerable numbers have been cut off from church connection. But during the present year the hearts of the missionaries have been cheered by more hopeful indications. Of the two missionaries employed, one, with his wife, has recently returned to this country to recruit, after twenty six years of labor there. The other has been in the field twenty-eight years, and must soon be relieved. It is manifest that reinforcements must soon be sent if the mission is to be sustained in its former vigor.

The Zulu Mission, in South Africa, has been carried on during the year with the usual energy and success. The work there has been very satisfactory from the beginning, and yet heathanism yields slowly to the Gospel light. Polygamists resist the truth, and the missionaries have little hope that they



will, in any considerable numbers, be permanently reformed. Their hope is in the young.

Indications of a tendency to relapse, similar to those in the Gaboon mission, have been observed of late, and the missionaries speak of a "sifting of the churches" as portended. Much satisfaction is expressed in the schools of the mission. These are, a high-school for boys, which has been in operation for some years, and a similar school for girls, which has been opened within the present year, with seventeen common schools. These schools promise good results in the training of native helpers and as an elevating influence upon the social condition of the people. The effect is already marked. The knowledge of the truth is already extending beyond the direct influence of the mission.

The Committee would suggest, that there is danger that the wants of Africa may be over-looked by the churches of our land, in the presence of more inviting and apparently more pressing calls from other fields.

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#### BECHUANA MISSION, SOUTH AFRICA.

Rev. Robert Moffat, who has labored forty-eight years in this Mission, in a recent letter to a friend, says:

Instead of a solitary mission station, from which the heavenly light began to radiate, we have now mission stations or centres of operation extending more than 300 miles beyond the Kuruman, aye, as far as the banks of the Zambezi has the proclamation been made of a Saviour who came to seek and save the lost, by our now looked-for and longed-for Livingstone. It is impossible to look back on the toils and troubles of the earlier years of the Bechuana Mission, and not feel how deep a debt we owe to our Heavenly Father, who supported and cheered us on our onward course. I remember well at one period of the mission feeling that if I could once see the Scriptures translated into the language, and readers able to appreciate their value, I should then, with Simeon, say, "Now, Lord, lettest thou thy servant depart in peace," &c. I have been permitted, through Divine mercy, to see this object, so much desired, accomplished. Churches have been established. A goodly company has already gone to the many mansions, and numbers are following with the blessed hope of eternal life through Jesus Christ. Thousands can now read the Bible, that Book of books, in their own language. It cannot be otherwise than observable to all, how salutary the power of the Gospel is, compared to human influence, to raise the savage to be able to estimate the blessings of religion, the forerunner of civilization. Those connected

with our mission stations appear as if a century in advance of those who are servants, *alias* slaves, to be Boers, who think it no part of their duty to care for their souls. The native tribes, however, have little chance of maintaining their independence against the flood of emigration advancing from the south; for independent of the prospect of an El Dorado in the interior, which promises little, there is the irresistible influence of the Saxon race, who are slowly but surely trenching on the tribes beyond them. This, however, is not at all likely to lead to extinction, to which the Hottentot clans are drawing near. It is painful to reflect on the many tribes in other countries who have passed into oblivion from their juxtaposition with white men. This, however, is not likely to be the case with the aborigines in this country, who are increasing under the moral influences.

My dear partner and I have passed our threescore years and fourteen, and though the spirit is as willing as ever to pursue, the earthly tabernacle fails to follow its dictates with its wonted alacrity. I am still strong, but my power of mind is giving way, memory is beginning to fail, and wakefulness is my malady; but when I look to the interminable regions of heathen darkness beyond, I cannot help exclaiming, "Oh, that I were young again!" I ought not, however, to complain. I have witnessed a great transformation through the power of the Gospel. When the Bechuana Mission was commenced, and for years after, no such thing as jackets, gowns, or any tool of European manufacture was seen or thought of. Now one need only see our congregations, especially on the Sabbath day, to be convinced that wonders have been done in that respect. Many thousands of pounds of British goods are yearly brought to this one station only, on which there are two well-conducted shops, which supply the country for hundreds of miles round. Books in the language are continually bought and read; and it is impossible for me to express the gratitude we feel to the British and Foreign Bible Society for enabling us to place the precious volume of inspiration in the hands of the natives.—*Missionary News*.

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#### THE GOLD REGION IN SOUTH AFRICA.

With reference to recent gold discoveries in South Africa Mr. Tyler writes: "I will just say, it would be extremely unwise for any American or European to leave his home, with the expectation of making his fortune by digging gold in the wilds of Africa, without more satisfactory reports than those which have been received. Natal adventurers, who have returned from the diggings, are able to show specimens of gold

obtained on reefs, (no alluvial gold has yet been found,) and shafts have been discovered which were sunk in olden times, but by whom is at present a matter of conjecture. Herr Mauch, the intrepid German explorer, whose representations of the gold fields attracted such attention in England and Australia, and who has lately been rewarded by the Royal Geographical Society with a gold medal, in recognition of his services to the cause of science, maintains that the gold fields will pay, provided proper machinery be used for crushing. This traveler made a bold attempt to penetrate the ruins of the supposed *Ophir* of Scripture, but was unsuccessful. For some reason not yet apparent, the Matabele tribe has kept out all foreigners from that locality for many years, and Herr Mauch well knows that death will be the penalty of any attempts to enter, unless he has permission from the reigning powers of the country. The whole region is at present in an unsettled state, but notwithstanding the difficulties in the way of explorers and gold-diggers, I think it will not be long ere the problem is settled, as to whether the site of ancient 'Ophir' is really discovered, and whether gold is to be found in paying quantities in South Africa."—*Missionary Herald*.

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#### COLONIZATION MEETING AT PROVIDENCE, RHODE ISLAND.

At the First Baptist Meeting House, on Sunday evening, October 31, a meeting was held for the purpose of receiving aid to enable the American Colonization Society to continue its labor for the freedmen. The District Secretary of the Society, Rev. D. C. Haynes, with Right Rev. Bishop Clark, Rev. Prest. Caswell, of Brown University, and Dr. Caldwell, pastor of the church, addressed the meeting.

The services of the evening commenced with a voluntary on the organ, after which portions of Scripture were read and prayer offered by Rev. Dr. Caldwell. The first speaker was Dr. Caldwell, who said that it is an argument brought forward by many in favor of the American Colonization Society and its labors that Africa once occupied a position in history which is to be restored. This is a mistake. While it is a fact that on the northern edge of the continent, on the shores of the Mediterranean, there did exist for a time a high civilization, yet it was foreign in its character, and did not spring from the people themselves. The continent, from the beginning of history until now, has been a wild waste. It has given nothing to history and mankind. It has been a great historical blank. This vast region, occupied by untold millions of men and women—generation after generation has risen and fallen, and left no mark upon the progress of mankind. But why is this? Has God in

His providence marked the barriers of men's habitation? Various other regions have flourished, but this continent alone appears to have taken no part in the history of mankind. Africa needs work, and Europe and America are now doing their best. Africa still remains—remains reserved, it seems to me, as America was for long ages, until the time came, in the providence of God, when a race was ready to occupy it. So, it seems to me, that according to all analogy we may expect that Africa has a future in the movement of the race, and that history in the time to come is to receive from this vast continent some contributions worthy of it. How is this to be reached? I suppose in the same way in which all other nations and regions of the world have been reclaimed. It is by emigration. It is by the movement of nations and tribes. It is families going out from their native homes and seeking new fields of toil, thus carrying forward a civilization from land to land. Civilization rarely, if ever, springs out of the bosom of the people. It is usually imported. It comes by the contact and collision of race with race, that the highest and most perfect civilization is attained. Look at America, made up from all the quarters of the globe. Our hope for Africa is in this quarter. Its deliverance is to come from abroad. It is not from the white races that this continent is receiving its new impulse; it is rather from that race which God let out for a time under hard discipline in a strange land, that we look with the highest hopes for the regeneration of that land. Emigration must follow natural laws, and it is urged against us that the civilization of Africa must follow the same course. I do not believe it. You cannot prescribe laws for human civilization, but man has something to do after all in working out the ways of Providence, and I believe that it may be the office of the American Colonization Society to tap emigration and start the stream that will take thousands to the home of their ancestors, and be the leaders in the great work of civilizing Africa. It is said that there is no material in Africa to begin with. We judge by the specimens of the race in America. There the negro has not had a chance. Many of them now wish to go back to the home of their ancestors, and we wish to assist them to do so. They desire to go to a soil which they can call their own, away from the overshadowing influence of the Anglo-Saxon race, and there erect on the soil of Africa a new civilization.

Rev. D. C. Haynes was the next speaker. Africa, he said, occupies nearly one-fifth of the whole surface of the globe. The population is estimated at one hundred and fifty millions, twice the population of America. Can any man who loves his brother look upon this vast multitude of people in such a condition as is conceded, and not feel that this state of things



cannot continue. On the Western Coast of Africa is a little spot marked Liberia, which is now nearly fifty years old, and is to be the wedge that is to let the light into this country. As England has done so much for Europe, so will Liberia be to Africa. For fifty years has the Colonization Society been carrying the work forward, and have carried about thirteen thousand colored people there. This demonstrates the fact that Liberia is to be the New England of Africa, and it is with that idea that we appear before you to-night to ask your aid. The objection comes everywhere, Are you going to force the colored people from this country? Personally I am very sensitive on this point, and so are all the parties interested in this work. I have had the pleasure of raising in this country nearly a million dollars for the freedmen. I have a great attraction toward them, and could not tolerate for a moment the idea of forcing them from this country. In the three thousand schools and the three hundred thousand pupils in this country among the freedmen, there are hundreds anxious to be missionaries to Africa. During the last four years 2,234 emigrants have been sent; of these over five hundred were church members. The Society have found it necessary to own a ship, so large is the demand for passage to Liberia by the freedmen. That demonstrates that they are ready and willing to go.

Bishop Clark was then introduced, and after adverting to the objections formerly urged against the American Colonization Society, said they were now abolished by the changes in our country. The only objection now is the great need of our country for labor. We are favoring emigration from Europe, and are now opening emigration from China. We are doing all we can to bring these people here and work, and why should we patronize a Society the object of which is to open the door and allow the class of people we need to leave us. I acknowledge that there is a great deal of weight in that objection. For one I would never consent to any measure, whether in the way of force or influence, which would tend to bias the mind of any of our colored citizens towards Liberia. But then there are some laws pertaining to race which are absolute and inexorable, and all our sentiment goes comparatively for nothing in the face of these laws. One of the inexorable laws of race is this, that no race can live and multiply and flourish unless it lives in the climate to which it is adapted. The African race can never live and flourish in a northern climate until they change their nature. And now what are the facts in this respect? What is the progress of the race here at the North since the establishment of freedom? They are rapidly becoming extinct. Another law is, No two races can live together permanently on the same soil on terms of equality. One of the races will



absorb or exterminate the other. The Indians have become exterminated. The Saxons absorbed the Britons, and so the Normans absorbed the Saxons, and the modern English is absorbing the Normans. It is not for the interest of the negro race, as a race, to remain here. We will do the best we can for them while they remain. I have a very peculiar personal affection for the race.

In view of those laws, the American Colonization Society is doing a good work in opening the way for the race to go back to the land where the climate is suitable for them. As missionaries, this movement is calculated to do much for Africa. Very few persons are aware of the enormous sacrifice of life in the endeavor to establish Christian missions in Africa. It must be done by the African, and this Society seems to be the means of accomplishing it. It is only the more intellectual of the race who have any inclination to go there, and these are the better adapted for the purposes of the Society. These men that we have sent have done more than a noble work, and any man who says Liberia is a failure, shows that he knows nothing of what he says.

Rev. Prest. Caswell, of Brown University, was the next speaker. I look upon this Society as a *Propaganda* Society, and I have considered it for many years as the central point from which was going to emanate a light and Christian civilization that would permeate the whole of the continent of Africa. Africans are subject to prejudice. I don't know that we can approach them with any undue prejudice, and yet I am conscious that there has been some in my mind. It is inevitable. We associate the dark skin of the African with degradation. It is our fault and our shame that it is so; but it takes a long time to emancipate our minds from it; there is no reason for it, and neither is there for objecting to this new idea that Africa can be civilized. I never advocated that the African race is superior or equal in natural endowments to the white race, but I have been advocating that the African race is entitled to its rights, and to all the privileges of doing what it can for its own elevation and advancement. In this country the negro has had no fair chance; but, notwithstanding all the difficulties under which they have labored, a great many instances of marked ability for science, poetry, music, and literature have been seen, and show that the race is not necessarily dull and stupid, and wanting in the great elements of human intelligence and power. In Liberia the experiment is going on which is likely to change the current opinion of mankind upon the subject. They develop their talent for mercantile, mechanical, and agricultural pursuits. They have done more than that, they have developed a talent for knowledge. President Caswell proceeded to give an

interesting sketch of the rise of learning in Liberia, and paid a high compliment to the attainments of the Professors in the College established there.

When he had finished his remarks the Doxology was sung, after which the benediction was pronounced by Bishop Clark. *Providence Herald*.

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For the African Repository.

#### VERMONT COLONIZATION SOCIETY.

The Vermont Colonization Society held its Fiftieth Anniversary on Thursday evening, October 21, in the Representatives' Hall, at Montpelier. The weather was fine and a large and interesting audience was present. The President, Hon. Daniel Baldwin, took the chair at 7 o'clock. Rev. Mr. Fisk, chaplain of the Senate, read the 2d Psalm and led in prayer. George W. Scott, Esq., the Treasurer, reported collections the last year \$1,006 85.

The Secretary, Rev. J. K. Converse, read extracts from the Report of the Board of Managers, sketching briefly the origin and history of the Society. He paid a fitting compliment to the memory of the ninety-one noble men who formed the Society, on the 23d of October, 1819, in the old Capitol. Of these, nearly all have passed away, having "filled their path with deeds of light." Governor Jonas Galusha was its first President, Hon. Elijah Paine, the first Vice-President, and William Slade its first Secretary.

The Society went vigorously to work, at once inviting the Churches in the State to take up collections on some Sabbath near the 4th of July. This appeal was responded to by the pastors and people in liberal contributions. Several of the Masonic lodges were in the habit of contributing yearly to the Society, wisely judging that to be the best use they could make of their funds.

The Vermont Colonization Society is the oldest State Society in the country, has had no period of suspended animation, and has raised in the fifty years over \$80,000 for the cause.

The report was followed by an eloquent and earnest address from Rev. Dr. Orcutt, of New York. From the facts and statistics presented by him, it could not fail to be seen that the scheme of Colonization has proved a triumphant success,

as a means of destroying the slave trade, of establishing a nationality for the race, which is now a centre of attraction to all the scattered children of Africa, and an object of scientific and commercial interest to the polished nations of the world, and, lastly, as a means of evangelizing the millions of Africa. The officers of the last year were re-elected. c.

### EFFORTS IN AID OF THE SOCIETY.

We have pleasure in informing our readers and the friends of African Colonization, that the REV. D. C. HAYNES has accepted the position of District Secretary of the American Colonization Society for the States of Rhode Island and Connecticut. We have good ground for the confident hope that his energetic, able, and efficient labors will yield large results to our needy treasury.

Mr. Haynes has entered upon his work, as will appear from the proceedings of a public meeting in aid of the cause at Providence, Rhode Island, elsewhere reported in the present number of the Repository, and by the following circular, which we heartily commend to the patriot, philanthropist, and Christian :

### AFRICAN COLONIZATION.

MY DEAR SIR: Will you kindly read and ponder the following objections and answers touching Colonization :

*Is the American Colonization Society still in Being?* Yes, and it is to have a new era, an enlarged life. "For this purpose was it raised up," as well as for what it has done. To meet the present exigency of the Freedmen and of Africa's elevation has it been preserved, in all its integrity, by the "I am that I am," who knows how to adapt means to ends. Liberia, with her now stable government, accredited by the leading Powers of the earth, with her commerce, College, schools, and churches, is ready to receive her fellow deliverers of Africa; and the Colonization Society needs only money to send those who wait the opportunity to go. Since the war it has sent 2,234, which have come from Maine to Mississippi.

*What of Christians' Missions in Africa?* The only successful missions in Africa are in connection with Colonization. The climate is deadly to white men, as all efforts have proved. Rev. Dr. Anderson, of the American Board, says: "To no practical conclusion have I come more decidedly than that Western Africa must be evangelized by Africans or their descendants." The American Baptist, the Episcopal, the Methodist Episcopal, and the Presbyterian Boards have missions in connection with Liberia. Fifty years of experience of all Missionary Societies shows that colored missionaries are a physical and moral necessity of their cause in Africa.

*Liberia College.* The friends of education will be glad to know that a College has for several years been in successful operation at Monrovia. It is educating missionaries and teachers for Africa, as well as government officers and citizens. Rev. Dr. Kirk, of Boston, says: "A more truly philanthropic and Christian enterprise cannot be presented for our appropriation than that of furnishing to Africa her first Christian College. The day of her redemption has dawned. What Harvard and Yale and kindred institutions have done for our Republic, Liberia College may do for that entire continent."

*Do you design to force the Colored People from this Country?* No! no! no! a thousand times no. We have neither the inclination, or power, or the necessity. Large numbers esteem it their duty to Africa and themselves to go. Do you design to deny them the right to go? The Colonization Society has application, mainly from the Freedmen South, far beyond its means. It is our duty to aid those who want to go.

*We don't want to go to Africa!* say many of the colored people. Very well, we don't want *you* to go, and could not be induced to send you. It is clearly the duty only of those to go who do want to. It is not only the right, but the duty of the rest to stay here, and all concerned should concede it, and "do unto them," in all respects, "as they would be done by." The men and women for Africa are those moved by the highest possible motives to go. The great aim of African Colonization is to establish in Africa a republican Christian empire, that shall bless Africa, as well as the emigrants.

*Are the Colored People fitted to go to Africa?* Some of them are well fitted in the providence of God, and we send them *only*. General O. O. Howard said of those recently sent: "It pained him to have such worthy people leave the country." A colored man who has attained to office South—the Senate of Alabama—leads an emigrant party for Liberia. "I am now," he wrote, "ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption." Pastors and deacons want to go and take their churches with them.

*What do you suppose I care about Africa?* That is only another form of the ancient question: Am I my brother's keeper? The same question was asked in Europe less than two centuries ago in regard to emigration to America. It is because some *did* care, that we are now enjoying our astonishing elevation. "Ethiopia shall stretch out *her* hands unto God."

*Meeting in Providence, Rhode Island.* The meeting in the First Baptist Church, last Sunday evening, when the American Colonization Society was fully commended by Rev. Dr. Caldwell, Right Rev. Bishop Clark, and Rev. President Caswell, furnishes all the additional motive the people of Rhode Island can ask to aid this cause.

D. C. HAYNES,

*Dis. Secretary Am. Col. Soc.*

NOVEMBER 6, 1869.

## LIST OF EMIGRANTS FOR LIBERIA,

BY SHIP GOLCONDA, FROM BALTIMORE, NOVEMBER 3, AND HAMPTON ROADS,  
NOVEMBER 11, 1869.

*From East Liberty, (near Pittsburg,) Pa., for St. Paul's River, Liberia.*

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
1	Robert Carroll Griffin...	49	Farmer.	R. & W.	Church God.
2	Mary Ann Griffin.....	43	.....	R. & W.	
3	Elizabeth Ann Griffin...	16	.....	R. & W.	
4	Sarah Melissa Griffin....	14	.....	R. & W.	
5	Harriet Almira Griffin	11	.....	Read.	
6	James Stevens.....	24	Farmer.	Read.	
7	Rebecca Griffin Stevens.	21	.....	Read.	
8	James Dimmy.....	22	Farmer.	Read.	

*From Wilkesbarre, Pa., for St. Paul's River.*

9	Henry C. Theatcher....	54	Blacksmith.	R. & W.	Methodist.
10	Emma Theatcher.....	9	.....	Read.	
11	Phillip A. Theatcher....	6			
12	Lafayette Theatcher....	3			

*From Philadelphia, Pa., for St. Paul's River.*

13	Richard Howard.....	27	Farmer.	R. & W.	
14	Martha Howard.....	18	.....	Read.	

*From Nashville, Tenn., for Monrovia.*

15	William Slatter.....	53	Minister.	R. & W.	Methodist.
16	Maria Slatter.....	58	.....	.....	Methodist.
17	Mary Ellen Slatter....	24	.....	R. & W.	Methodist.
18	Martha Cooper.....	27	.....	Read.	
19	Nancy Cooper.....	10	.....	Read.	
20	Maria Carothers.....	60			
21	Eliza Ann Carothers....	15	.....	Read.	Methodist.
22	Allen Davis.....	31	Carpenter.	Read.	
23	Willis Murphy.....	62	Farmer.	Read.	Baptist.

*From Mason, Tipton Co., Tenn., for Monrovia.*

24	Jacob Mordecai Davis...	54	Wheelwright.	R. & W.	
25	Caroline Davis.....	25			
26	Thomas N. Davis.....	3			



*From Philadelphia, Tenn., for Bexley.*

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
27	Richard Upton.....	40	Blacksmith.	Read.	
28	Caroline Upton .....	36			
29	Silvie Jane Upton.....	15			
30	Hersey Upton. ....	13			
31	Thomas Upton.....	9			
32	Melvina Upton.....	6			
33	Burnela Ann Upton....	4			
34	Péter Franklin Upton..	1			
35	William Coleman .....	29	Farmer.		
36	William Harvey Bacon.	26	Farmer.		

*From Windsor, Bertie Co., N. C., for St. Paul's River.*

37	Alonzo Hoggard.....	47	Farmer.	R. & W.	Baptist.
38	Nancy Hoggard.....	42	.....	.....	Baptist.
39	Joseph Blunt Hoggard.	21	Farmer.	Read.	
40	Penelope Hoggard.....	17	.....	R. & W.	Baptist.
41	Vanderheiden Hoggard.	14			
42	Reynoldson Hoggard...	7			
43	Henry Hoggard.....	5			
44	Mattie Hoggard.....	2 mos.			
45	Robert Branch.....	26	Carpenter.	.....	Baptist.
46	Catharine Branch.....	23	.....	Read.	Baptist.
47	Charley Branch.....	7			
48	Emma Branch.....	4			
49	Solomon York.....	38	Farmer.	Read.	Baptist.
50	Adeline Bond York.....	36	.....	.....	Baptist.
51	Washington York.....	18	.....	Read.	
52	Hannah York.....	16			
53	Affie York.....	12			
54	Esther York.....	9			
55	Margaret York.....	6			
56	Pheaton York.....	5			
57	John York.....	4			
58	Mary York.....	1			
59	Henry Reynolds .....	35	Blacksmith.	Read.	Baptist.
60	Rachel Reynolds.....	26	.....	.....	Baptist.
61	Westerd Reynolds.....	4			
62	York Outlaw.....	23	Farmer.		
63	Thomas Outlaw.....	19			
64	George Outlaw.....	17			
65	Cato Bond.....	36	Farmer.		
66	Marine Bond .....	29			
67	Patsey Bond.....	13			
68	James Bond.....	5			
69	Joseph Bond.....	3			
70	William Bond.....	1			
71	Shadrach Gilliam.....	60	Farmer.		
72	John Foulk.....	23	Farmer.	.....	Baptist.
73	Anna Maria Foulk.....	25	.....	.....	Baptist.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
74	Daniel W. Foulk.....	11			
75	Matthew G. Lawrence...	45	Farmer.		
76	Maria Lawrence.....	50	.....	.....	Baptist.
77	Clara Lawrence.....	13	.....	.....	Baptist.
78	Mack Lawrence.....	11			
79	Lila Lawrence.....	8			
80	Ann Lawrence.....	7			
81	Romulus Lawrence....	5			
82	Heriah Lawrence.....	4			
83	Mary Ellen Lawrence...	2			
84	Armistead Lawrence,...	6 mos.			
85	Henry Askew.....	27	Farmer.	Read.	Baptist.
86	Anika Askew.....	20	.....	.....	Baptist.
87	Mary Jane Askew.....	1			
88	Andrew Askew.....	22	Farmer.	Read.	
89	Rachel Askew.....	17			
90	Daphney Roulhac.....	50	.....	.....	Baptist.
91	Alexander Roulhac.....	43	.....	.....	Baptist.
92	Ann Eliza Roulhac.....	25			
93	Ann Maria Roulhac....	4			
94	Fanny Roulhac.....	27			
95	Viney Roulhac.....	12			
96	Clara Roulhac.....	8			
97	Daphney Roulhac.....	5			
98	Roxana Roulhac.....	3			
99	Jane Roulhac.....	27	.....	Read.	Baptist.
100	Henrietta Roulhac.....	10	.....	.....	Baptist.
101	Nero Roulhac.....	4			
102	Peter Sutton.....	23	Farmer.	.....	Baptist.
103	Easter Sutton.....	21	.....	.....	Baptist.
104	Samuel Sutton.....	2			
105	Mary Eliza Sutton.....	2 mos.			
106	Dawson Jenkins.....	27	Farmer.	.....	Baptist.
107	Benjamin Askew.....	27	Farmer.	.....	Baptist.
108	Frederick Hoggard.....	40	Farmer.		
109	Hagar Hoggard.....	42	.....	.....	Baptist.
110	Henry Hoggard.....	17	.....	.....	Baptist.
111	Margaret Hoggard.....	13			
112	Celia Hoggard.....	12			
113	Deborah Hoggard.....	5			
114	Hannah Ann Hoggard..	20	.....	.....	Baptist.
115	Lizzie Holley.....	19	.....	.....	Baptist.

*From Jamesville, Martin Co., N. C., for St. Paul's River.*

116	John B. Munden.....	45	Farmer.	R. & W.	
117	Emily Munden.....	41			
118	William Watson.....	18	.....	Read.	
119	George Robert.....	1			
120	John Smith.....	50	Farmer.	.....	Methodist.
121	Celia Smith.....	35	.....	.....	Methodist.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
122	Ella Smith.....	13			
123	Alice Smith.....	11			
124	Leah Smith.....	3			
125	George Latham.....	15			
126	Wilson Slite.....	27	Farmer.	.....	Methodist.
127	Maria Slite.....	21			
128	Lula Slite.....	5			
129	David Slite.....	2			
130	Nathan Bridges.....	28	Farmer.	.....	Baptist.
131	Matilda Bridges.....	27			
132	Henry Bridges.....	8			
133	Arabella Bridges.....	3			
134	Rosanna Bridges.....	2 mos.			
135	Cooper Bowen.....	35	Farmer.	Read.	Baptist.
136	Lucy Bowen.....	28	.....	Read.	Baptist.
137	Isaac Bowen.....	12			
138	Mary Bowen.....	9			
139	Jordan Wilson.....	52	Farmer.	Read.	
140	Catharine Wilson.....	36	.....	.....	Baptist.
141	Anthony Wilson.....	13			
142	Andrew Wilson.....	6			
143	Augustus Freeman.....	21	Farmer.		
144	Harmon Saunders.....	21	Farmer.	Read.	
145	Silas McClees.....	32	Farmer.		
146	Joel Saunders....	22	Laborer.		
147	Mary Frances Oden.....	18	.....	Read.	
148	Ferreby Rhodes.....	42	.....	.....	Baptist.
149	Henry Clements.....	22	Farmer.	R. & W.	
150	Violet Clements.....	18			
151	Mingo Alexander.....	35	Farmer.		
152	Charles Alexander.....	27	Farmer.		
153	Jane Alexander.....	19			
154	Mary E. Alexander.....	1 mo.			
155	Gray Spate.....	25	Farmer.	Read.	Baptist.
156	Mary Jane Spate.....	20	.....	.....	Baptist.
157	Moses Spate.....	1			
158	Jeremiah McDonald....	21	Farmer.		
159	George Moore.....	19			

*From Galveston, Texas, for Monrovia.*

160	Henry Gomez.....	30	Teacher.	R. & W.	
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NOTE.—The foregoing-named persons make a total of 13,153 emigrants settled in Liberia by the American Colonization Society.

## DISPUTE BETWEEN ENGLAND AND LIBERIA.

We have been made aware, by letters from London and from Monrovia, of a misunderstanding between the Governments of England and Liberia, growing out of the claim of the latter to the Manna and Gallinas countries on the West Coast of Africa, and its recent assertion of sovereignty over the territories. The facts in the controversy are so fully and conspicuously presented by the Liberian correspondent of the *New York Tribune*, that we give it place instead of the correspondence itself, or any remarks of our own.

MONROVIA, LIBERIA, *September 20, 1869.*

I hasten to give you an account of an affair that well illustrates the character of British authority, and shows how ready it is to make a "haughty ultimatum" when it is dealing with a small and defenceless nation. In March and December, 1850, the Republic of Liberia bought from the natives the Manna country, which forms a part of the Northwest territory of that Republic; and in April of that year we had purchased the Gallinas country, which joins the district of Manna on the Northwest, and is situated considerably to the Southeast of the Jong River, which forms our boundary line on the Northwest. The celebrated Pedro Blanco formerly kept his slave factories or barracoons at Gallinas, and it is owing to the continued efforts of the Liberians that an end has been put to an accursed traffic at that and other points on the West African Coast. At the time we purchased Gallinas, the present chief, Prince Manna, was only an inferior chief, and had but little to do with that transaction, though he signed the deed of cession, as did also Chief Rogers, who was the ruling chief of the country. Some years after this Manna became the principal chief of Gallinas. He has continued to acknowledge our authority until within the last few years.

For several years past numbers of the half-civilized, half-heathen Congoes and Arkoos, who have been taken out of the slave ships and settled at Sierra Leone, have found their way down into our Northwest territory, for the purpose of trading with the natives, and have smuggled their goods into the country through the Gallinas and Manna rivers, without going to Robertsport, the nearest port of entry, and paying their custom dues. These people tell Prince Manna and the other chiefs of Gallinas, and the head-men of the Manna country, that if "the American dogs"—as they call us—were driven out of the country, they would then be able to sell their goods to them much cheaper, as they would not then have to pay duties. By such arguments they have influenced Manna and his head-men not only to deny our right to Gallinas, but also to carry war into the Manna country, to compel the chiefs of that section to join him in hostility to us. The chiefs of the Manna country are hostile to Prince Manna and his Gallinas people, and are friendly to our Government, as we save them from those cruel wars formerly brought upon them by the slavers and the Gallinas people.

Last February an armed force was sent up to the Manna country, for the purpose of compelling Prince Manna to return to his own country, the Gallinas, and of seizing the goods and breaking up the trading factories of the Sierra

Leone people dealing unlawfully in our territory. Prince Manna retreated, but the factories in the Manna country were broken up, and the schooner Elizabeth, lying in the Manna River, and a portion of their goods, were seized, and were condemned in the Admiralty court, the goods being sold upon decree. In breaking up these factories a number of letters were found, written by residents of Sierra Leone, in which they encouraged each other to resist our officers; and in several of them, written by one George M. Macauley, he urges his friends to get swords and guns and defend themselves, and call on the natives to assist them. He tells them that should they see any Americans—as they call us—coming toward them, they must “stop them far off;” and he expressly hopes the natives “will kill all the American dogs!” This man was arrested and tried for conspiring with others to incite the natives to resist our authority and to make war upon us. He was convicted and sentenced to pay a fine of \$500, for the payment of which he was allowed to give a bond. These persons represented their cases to the Governor of Sierra Leone, and he sent a communication to our Government, stating that we had illegally seized the English schooner Elizabeth, while anchored and trading at Manna River, and that we had damaged British subjects to the value of £3,000, which we must refund.

Our Government replied to this by asserting our right to that territory, and our right, consequently, to punish all persons violating our laws in that section. We also proposed to submit the question of our territorial boundary to the United States Government. We also sent letters to the British Government, through our Consul-General, representing that we have frequent admissions of their officials, as well as deeds of cession and other evidences, to prove our right to that territory. About the year 1852, the Earl of Malmesbury, then Foreign Secretary, in his correspondence, admitted our claims. Two or three years ago, when the celebrated Jules Gerard was murdered by the natives on one of the rivers near our Northwest boundary, the then Governor of Sierra Leone informed the French naval officer, who called there to demand satisfaction for the death of Gerard, that all that territory belonged to Liberia; and, in 1862, a map of Liberia, drawn by the hydrographer of the Admiralty, was presented us by the British Government, on which both the countries of Gallinas and Manna are designated as belonging to Liberia, the date of the acquisition of each being marked on the map. Notwithstanding all his admissions and the evidences of our title to these territories, it now suits John Bull to ignore our title, disavow all his former admissions, and to dictate what he calls “reasonable demands,” because we are not able to oppose force with force, as we assuredly would if only able. And why does he take this course with a Christian nation with which he is in friendly treaty relations? He does not claim these territories, nor does he want them, but simply because his semi-civilized, semi-Christianized population of Sierra Leone wish to defraud us of the duties they have to pay.

On the 9th of this month the mail from England brought us a dispatch from Lord Clarendon, informing our Government that the Governor of Sierra



Leone had been instructed to call at Monrovia and demand that the schooner Elizabeth be delivered up immediately, and that we also pay \$16,000 for the damage done to British subjects by the seizure of their goods and destruction of their factories in the Manna country; that if we did not at once comply with these "just demands," the Governor would place the matter in the hands of the naval officer, who would act as the exigencies of the case might require; and, finally, that our proposal to submit the question of our boundary to the United States Government could not be thought of until we complied with the demands made for wrongs done to British subjects.

On the 10th instant, the British ships-of-war Sirius and Petrel anchored in our harbor, and about four o'clock of the same day we received a dispatch from His Excellency J. J. Kendall, Administrator-in-Chief of the West African Settlements, informing us that he was there, on board the Sirius, to demand the immediate delivery of the schooner Elizabeth, and the payment of £3,370 9s. 11d. for damages sustained by British traders through our illegal seizure of their goods, and the delivery to him of the bond given by Macauley, with all other bonds given by British traders, in connection with these matters. He further said that if his demands were not at once complied with, he would put the matter in the hands of the naval officer commanding that squadron. Our Government replied, inviting him ashore to a personal interview with the President, and informing him that since his instructions had been received our Consul-General in London had laid documentary evidence before Lord Clarendon, and had made a proposition to his Lordship, which we had reason to hope would cause him to take another view of the subject, and, perhaps, cause an alteration of his instructions.

On the 11th, about two o'clock P. M., Governor Kendall replied to our communication, saying that he was willing to see the President on board the Sirius, if he wished an interview, but he did not see that it would be in any way beneficial to either party, as he was not here to discuss questions of territory, nor any question of right and wrong between his Government and ours; but he was here to enforce the just demands of his Government. He also informed us that the officer who brought his dispatch had instructions to wait until four o'clock P. M. that day for our answer, and then he would return on board; and that if no answer was received to his demands, he would consider it as a refusal of them, and would thereupon "immediately put the matter in the hands of the naval officer commanding this squadron, who will at once proceed to act as the exigency of the case requires." He added that he hoped we would see the necessity of complying with his just demands.

We had no alternative but to yield, for without either a fort or ship it was impossible for us to resist. We answered that, understanding from the expressions in his last dispatch that an immediate bombardment would follow our refusal of Governor Kendall's demands, and being unable to oppose force with force, we felt compelled to yield, but at the same time asserted the rectitude of the course we had pursued. We were compelled to deliver up

the schooner Elizabeth, to surrender Macaulay's bond, to pay down \$2,400, and give the bond of the Government to pay the balance of the demand in installments of six months each, commencing from the first day of January, 1870. As soon as it was known that we had to submit to those hard terms, the patriotic citizens came to the aid of the Government, and the amount that was to be paid down was soon raised, so that by Thursday, the 16th instant, the whole shameful matter was settled.

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#### DEPARTURE OF OUR FALL EXPEDITION.

The friends of African civilization and evangelization will be gratified to learn that the usual fall expedition of the American Colonization Society has just been despatched for Liberia. On the 3d November, their superior packet, the Golconda, sailed from Baltimore with fourteen emigrants, and, on the 11th instant, one hundred and forty-six emigrants were embarked on her in Hampton Roads by steamer from Norfolk. Of these one hundred and twenty-three are from North Carolina, twenty-two from Tennessee, one from Texas, and fourteen from Pennsylvania, making a total of one hundred and sixty. Thirty-five are communicants of the Baptist Church, eight of the Methodist Episcopal Church, and one of the Church of God, making forty-four in all. Twenty-six can read, and fifteen can read and write, one having had the advantage of a liberal education. Thirty-five are farmers, three blacksmiths, two carpenters, one laborer, one wheelwright, one teacher, and one minister. Ninety-four are over twelve years of age, fifty-five are under twelve and over two, and eleven are under two years old. The people are of a good class, and well prepared to succeed in a new country. In addition to the outfit which they brought with them, it is supposed that they purchased some \$1,200 worth of hardware, dry goods, &c., at the ports of embarkation.

The emigrants, with but a few exceptions, have chosen to locate on the St. Paul's River, not far from the first falls or rapids, thus helping to strengthen the communities already planted on the banks of that valuable stream, and at the same time forming advanced links in a chain of settlements extending inland. Those from Windsor, North Carolina, of whom fully one-third are communicants of the Baptist Church, have been selected as the representatives of the generous gift of one thousand pounds made some months since by Robert Arthing-

ton, Esq., of Leeds. They have been named the *Arthington Company*, and their settlement is to be called ARTHINGTON, in honor of their and our enlightened English friend. Those from Pennsylvania and from Jamesville, North Carolina, have been designated the *Brewer Company*, and are also to found a new community on the St. Paul's, opposite to Arthington, to be known as BREWERVILLE, at the suggestion and in compliance with the wishes of the Board of Managers of the Pennsylvania Colonization Society, who have appropriated the means for their passage and acclimation out of a legacy made them by Charles Brewer, Esq., late of Pittsburg, Pennsylvania, an old Vice-President and frequent benefactor of that and this Society.

The Golconda has the following-named cabin passengers: Dr. James Hall, who visits Liberia for the ninth time, the first in 1831, as Physician of the American Colonization Society, and the second in 1833, when he founded the flourishing settlement of Cape Palmas; Hon. Joseph J. Roberts, the first President of Liberia, re-elected three times, and for the last five years President of Liberia College, again returning with his wife to the land of their adoption; Hon. S. P. Fiske and wife, of New Hampshire; Rev. Joseph W. Norwood, of Philadelphia, Missionary of the Protestant Episcopal Church, with his wife and child; Mr. Thomas Lilason, of Blairsville, Pennsylvania, a returned emigrant, now going to introduce a preparation or paint intended to prevent the decay of timber in houses or elsewhere in use; and Mr. John B. McConnell, a sugar planter, from St. Cr  ix, West Indies, who responds to the invitation of a sugar grower and maker to join him on the St. Paul's.

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HON. ROBERT J. WALKER.

The death of this eminent lawyer and statesman, which took place on the 11th November, in Washington, D. C., removes another link connecting the present with the early days of the Republic. Born in Northumberland, Pennsylvania, in 1801, and commencing the practice of law in Pittsburg, in 1821, he became known as an advocate of the nomination of General Jackson for the Presidency. In 1826 he removed to Natchez, Mississippi, and in 1835 was chosen to represent that State in

the United States Senate. He bore an influential relation to the administration of General Jackson, and to that of Mr. Tyler; and was appointed Secretary of the Treasury by Mr. Polk in 1845. He remained in office until the close of Mr. Polk's term, when he resumed the practice of law. During Mr. Buchanan's administration he was appointed Governor of Kansas, but soon resigned, and has since remained in private life and the practice of his profession, principally in the Supreme Court of the United States.

Mr. Walker was long deeply interested in the cause of African Colonization, and made an address at the Thirty-Second Anniversary Meeting of the American Colonization Society, of which he continued a Vice-President since January 16, 1849.

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#### DR. LIVINGSTONE'S EXPLORATIONS.

At a meeting of the Royal Geographical Society, in London, on November 8, a special despatch, sent to the British Secretary of Foreign Affairs, was read, in which Dr. Livingstone, under date of July 8, 1868, sixteen months previous, gives an extended and interesting account of his African explorations up to that time, and expresses the belief, from what he has seen, together with what he has learned from intelligent natives, that the chief sources of the Nile arise between  $10^{\circ}$  and  $12^{\circ}$  south latitude, or nearly in the position assigned to them by Ptolemy. It seems certain, in his opinion, that the springs of the Nile have heretofore been searched for very far too much to the north.

The lakes now described by Dr. Livingstone are of considerable size, probably from five to ten days' march in length, like Nyassa, Tanganyika, and the Albert Nyanza, overhung by high mountain slopes, which open out in bays and valleys, or leave great plains, which, during the rainy season, become flooded, so that caravans march for days through water knee-deep, seeking for higher ground on which to pass the night. The country abounds with large game and domestic cattle.

Dr. Livingstone refers to his personal hardships and valuable labors with the modesty of true genius, when he says: "I comfort myself with the hope that, by making the country and



people better known, I am doing good; and by imparting a little knowledge occasionally I may be working in accordance with the plans of an all-embracing Providence."

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#### ITEMS OF INTELLIGENCE.

THE AMERICAN MINISTER TO LIBERIA.—We learn through Hon. and Rev. John Seys, that both himself and Mrs. Seys are quite well, and that he has instituted "a circulating library" for the benefit of the teachers and elder scholars of the Methodist Episcopal Sunday-School in Monrovia, of which he is the Superintendent.

PRESIDENT PAYNE.—We sincerely sympathize with the President of the Republic of Liberia, who was bereaved of his youngest son on the morning of October 5. The President has for many years been a minister in the Methodist Episcopal Church.

CHAPLAINCY OF THE GAMBIA.—We are happy to note the permanent appointment of the Rev. George Nicol, native pastor of Regent, to the vacant post of Chaplain at Bathurst, Gambia. Having been strongly recommended by Governor Kennedy, and supported by influential friends in England, Her Majesty has been graciously pleased to confer the appointment on Mr. Nicol. *Day Spring.*

THE LATE REV. S. REUTLINGER.—In the year 1865, Rev. S. Reutlinger, then laboring in Wisconsin, wrote to the Committee, offering himself as a missionary. He was born near Zurich, in Switzerland, in 1838, and studied for a missionary at the Basle Mission House. When his course was completed, the Basle Society were unable to send him to Africa for the want of funds. He came to this country, and was pastor for a time of the German Reformed Church at Ashford, Wisconsin. There he wrote, "I cannot be at peace; the call to the foreign field seems clearer than ever, although I have tried to persuade myself that I was here at my post of duty." In harmony with his wishes, and with the demands of the work, he was appointed, in 1866, to Corisco, to which country he sailed the same year, and in January, 1867, he landed on the island of Corisco. With energy and zeal he devoted himself to the work, and has labored efficiently both on the island and on the mainland to win souls to Jesus. On the 9th of June he started from Benita to go into the interior, and to a point never yet reached by a white man. On the road he was attacked in the head and face with erysipelas. It was some days before this fact reached Benita, when Dr. Nassau started to his relief. The disease, during this time, was unchecked by medicine. He was brought back to his station at Benita, but all the remedies tried to conquer the disease proved unavailing, and he sank to rest on the morning of July 17. His widow hopes to remain at her post and continue her work among the women at Benita.—*Foreign Missionary.*



AN ASIATIC RACE IN SOUTH-WESTERN AFRICA.—Recent travelers in South-Western Africa have discovered a new race, called the Boas, apparently of Asiatic origin. They occupy a fertile tract of country, stretching from the coast inward to Lake Ngrrie, and from Walfisch Bay on the south to the Cunene river on the north. They are red rather than black complexion, with curly hair, never wooly, of regular features, and fine forms. They are far more civilized than most of the African races, have a graded government, good roads, and a vigilant police. Travelers and hunters are hospitably received, and can pass through the kingdom without difficulty, but foreign traders must have the endorsement of a responsible citizen before they can reside in the country. They have a religion, resembling so closely the Parsee faith, as to leave no doubt of its Persian origin. They worship no idols, but believe in one Supreme Being, omniscient and omnipotent, and worship Him in the symbols of fire and sun. Like the ancient Persians, they keep the sacred fire burning continually on the altar. They believe also in a powerful evil spirit, like Ahriman, who is always plotting mischief, but is held in subordination to the Supreme Being, and compelled in the end to work out good. They are said to be an honest, industrious, temperate people, far more regardful of their word, and maintaining a higher morality than most of the African races.—*Providence Journal*.

### Receipts of the American Colonization Society,

*From the 20th of October to the 20th of November, 1869.*

<b>NEW HAMPSHIRE.</b>			
By Rev. J. K. Converse, (\$12.)			
<i>Hanover</i> —Mrs. Daniel Blaisdell,			
President Asa Smith, each \$5;			
Rev. Dr. Noyes, \$2.....	12 00	<i>Richmond</i> —Mrs Orson Goodrich,	2 00
		<i>West Randolph</i> —H. R. Stoughton,	
		\$2; H. S. Holman, R. Leath, E.	
		Pierce, Judge Wait, each \$1;	
		Cash, 50 cents.....	6 50
		<i>Burlington</i> — <i>Additional</i> : J. W.	
		Campbell, \$10; Gen. Stanard,	
		Col. L. Platt, B. H. Dewey, each	
		\$5; W. H. Stone, G. L. Barstow,	
		A. Prouty, each \$1.....	23 00
<b>VERMONT.</b>		<i>Bethel</i> —Mrs. Chapman, L. D. Hor-	
<i>Enosburg</i> —Geo. Adams, a Friend,	10 00	ton, J. E. Sargeant, C. Wil-	
each \$5, per Geo. Adams, Esq....		liams, each \$1.....	4 00
By Rev. Dr. Orcutt, (\$7.)		<i>South Royalton</i> —M. S. Adams, E.	
<i>Montpelier</i> —Judge Baldwin, \$5;	7 00	Flint, J. B. Durkee, each \$2;	
Cash, \$2, for Liberia College.....		Wm. Bain, D. C. Moore, C. M.	
By Rev. J. K. Converse, (\$432.65)		Lamb, Edward Foote, Wm.	
<i>Winooski</i> —Col. Meth. Ch., to con-		Tarbell, each \$1.....	11 00
stitute Rev. NELSON O. FREE-	30 00	<i>White River Village</i> —E. W. Mor-	
MAN a Life Member.....		ris, J. W. French, each \$10;	
<i>Charlotte</i> —Col. Cong. Ch.....	20 00	Messrs. S. E. & S. M. Pingry, \$5;	
<i>St. Albans</i> —G. Merrill, \$15; J. W.		Dr. R. F. Eaton, \$2; Benj. Dut-	
Newton, Hon. J. G. Smith,		ton, J. H. French, each \$1.....	29 00
Hon. W. C. Smith, each \$10;		<i>Northfield</i> —Dr. Wm. McLearn...	10 00
A. M. Clarke, J. H. Hobart,		<i>St. Johnsbury</i> —Franklin Fair-	
each \$5; Hiram Bellows, H. M.		banks, Thaddeus Fairbanks,	
Stevens, M. A. Seymour, E.		each \$30; Hon. M. Kittridge,	
H. Huntington, A. H. Mason,		E. Peck, each \$10; Col. First	
C. Wyman, each \$2.....	67 00	Cong. Ch., \$6.50; Col. Meth. E.	
<i>Fair Haven</i> —Col. Cong. Church,		Ch., \$7.50; Francis Brigham, \$5;	
\$12.85; Col. Meth. Church, \$3.30;		C. S. Dana, \$3; Mrs. H. Fair-	
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J. Perkins, Mrs. S. W. Bailey,		Kittridge, each \$2; J. C. Bing-	
each \$1.....	31 15	ham, Mrs. F. Stockwell, B. B.	
<i>Hydesville</i> —J. T. Freeman, Jas.			
Wiswell, each \$1.....	2 00		

Shattuck, J. Haines, A. J. Willard, Horace Dunkin, E. A. Walker, Cash, Mrs. L. C. Porter, Mrs. S. M. Houston, J. H. Pad-dock, Mrs. George May, J. S. Cassino, Mrs. Reddington, E. D. Blodgett, Cash, Mrs. S. M. Howard, Mrs. Dr. Carpenter, Mrs. D. Shreter, each \$1; by Mrs. A. F. Kidder, \$4; sundry individuals, \$5.....	136 00
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	1,150 00

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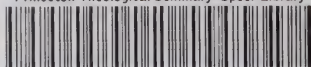






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